DOCUMENT RESUME

ED 177 266 UD 019 835

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TITLE Ethnic Diversity and Attitudinal Variance: A Problem of Classroom. Integration.
PUB DATE Apr 79
NOTE 40p.; Paper prepared for the Annual Meeting of the American Educational Research Association (San Francisco, California, April 8-12, 1979)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS Black Students; *Bus Transportation; Caucasian Students; *Classroom Integration; Elementary Secondary Education; *Ethnicity; Identification (Psychological); Minority Groups; Personality; *Psychological Characteristics; *Racial Differences; Racially Balanced Schools; School Integration; Social Influences; *Student Attitudes
IDENTIFIERS *Kentucky

ABSTRACT

As a result of the busing plan in effect in Jefferson County (Kentucky), minority children are bused over a longer period than whites and minority children are bused out of their local communities more often than whites. In order to assess possible effects of these different busing patterns, a sample of 464 white and minority middle and high school students from six different schools in Jefferson County (racially integrated through busing) were interviewed to ascertain differences in ethnic identification and propensity toward individuality. A comparison of white students' and minority students' perceptions of "the way society is" and "the way society ought to be" revealed a significantly greater disparity for the white students than for the minority students. A possible explanation for this variance is that minority students must make more profound personal and social adjustments than do whites, particularly because of existing busing patterns. (Author/EB)

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ED177266

SEP 12 1979

Ethnic Diversity and Attitudinal Variance: A Problem of Classroom Integration

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For Presentation at the Annual Meeting of the
American Educational Research Association
San Francisco, California
April 8 - 12, 1979

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Running head: Ethnic Diversity

Abstract

The primary objective of the Jefferson County (Kentucky) Public Schools busing plan is to promote racially integrated schools and classrooms. Busing to achieve racial integration in the Jefferson County School System was mandated by the federal court, and the first plan went into effect at the start of the 1975-76 school year. As a result of the busing plan in effect, minority children are bused over a longer period than are whites and minority children are bused out of their own local communities far more often than are whites. In order to assess possible effects of these different busing patterns, a sample of 464 white and minority middle and high school students from six different schools in Jefferson County, Kentucky (racially integrated through busing) were interviewed to ascertain differences in ethnic identification and propensity toward individuality. A comparison of white students' and minority students' perceptions of "the way society is" and "the way society ought to be" for measures of ethnic identification and propensity toward individuality revealed a significantly greater disparity for the white students than for the minority students. Simply stated, the perceived hiatus between the ideal and reality is greater for white students than for minority students. (This variance is unaffected when controlling for age and sex of the students.) A possible explanation advanced is that minority students must make more profound personal and social adjustments chan do whites, particularly because of existing busing patterns.

Theoretical Focus and Hypothesis

Louisville, Kentucky has been the scene of numerous protests--some peaceful, many otherwise--since the initiation in September 1975 of court ordered busing to achieve racial integration in the area's schools. Common to these protests has been a marked failure to appreciate the cultural attributes of various ethnic groups both here and elsewhere. In short, it has become increasingly obvious that intercultural understanding and tolerance in Louisville are at a low level indeed. While it is chimerical to think that a public school system alone can break down a community's ethnocentrism and racial prejudices, it would not seem unreasonable to assume that well-designed attempts to get to the roots of these problems should at least be attempted. The study on which this paper is based seeks to understand the sources of these problems and to answer the question . . . how do the attitudinal dispositions of the students of different ethnic groups which have been brought together in the same classrooms through court-mandated busing differ? The attitudinal dispositions selected for this study may be classified into two categories: ethnic identification and individuality.[1]

Edith W. King (1977), in a study of the implications of ethnic differences in the classroom, concluded that the persistence of racially and socially identifiable ethnic groups in society is a result of both positive and negative factors. She argues that when the primary reason for group affiliation is hostility to others, ethnic identity is limiting, whereas when the reason for such affiliation is pride, ethnic identity is liberating. Identification with an ethnic group, she states,

is a central force for socialization and consequently is necessary to a society's existence. Equally necessary, however, is an understanding of the various reasons for ethnic group identification. Unfortunately, educators have had very little success in determining the reasons behind ethnic group identification. It is not surprising, then, that intercultural understanding and tolerance among school children remain at a low level despite well intentioned attempts of school teachers to engender intercultural awareness. James A. Banks (1971), in an analysis into the causes of prejudice, supports that conclusion in his statement, "We cannot reduce racial prejudice unless we acquire an understanding of its causes" (p. 16).

Despite a lack of evidence to support society's claims about the efficacy of and the need for pluralistic education, school systems continue to implement such programs without understanding the reasons behind ethnic identification. For example, the district court's guidelines for integrating the Jefferson County (Louisville) Public Schools refer only to acceptable racial proportions within schools. No guidance is given to teachers on how to deal with the inevitable educational problems associated with teaching racially, culturally, ethnically and economically diverse students. Teachers in the Jefferson County system--and in other systems across the country--have been left to their own devices to design educational programs for their ethnically hetergeneous classrooms.

Yet, the literature is replete with evidence concerning the detrimental effects of teacher antipathy towards minority group children--their attitudes, their feelings, their emotions. Banks (1977), summarizing a considerable body of research on teacher attitudes and perceptions of ethnic and racial groups, and the effects of these attitudes on students' self-concept,

points out that many teachers have prejudicial attitudes and perceptions of racial and lower socio-economic groups. These prejudicial attitudes, in turn,influence teachers' verbal and nonverbal interactions with students and ultimately student behavior and attitudes (p. 5). Geneva Gay (1975), in reporting the results of other studies on teachers' behavior toward students, concludes that there is convincing evidence to show that how teachers behave toward students, and the opportunities which teachers provide students to participate in the educational process are functions of teachers perceptions and expectations (p. 161, citing Kranz, 1970; Good and Brophy, 1973; 1969A). Moreover, she points out that "Student ethnicity is a particularly significant variable in the measurement of teacher expectations" (p. 168). Edith W. King (1977), citing Judith Herman's research, argues that teacher naivete regarding the sources which underly ethnic group identification is very damaging to minority groups. As she says, "Schools have done much to make the ethnic feel inferior" (p. 7). In addition, Benjamin Solomon (1977), reporting on the consequences of schooling for many minority group children, supports this contention by stating that, "The pervasive incorporation of racism in education results in psychological injury to and substandard education for large numbers of Negro children" (p. 11). Moreover, James A. Banks and William W. Joyce note the reluctance of teachers to blame the educational process for the failure of minority children in schools, "Rarely . . . did educators . . . suggest that culturally different children failed in school because of curricular and instructional shortcomings" (p. 39). Implicit in this, of course, is that if the instruction is not to blame, the child and the limitations, imposed on him by his cultural and ethnic identity, must be to blame.

To assume that teachers, even teachers well prepared in their academic fields as well as in pedagogical theory and practice, understand the sources of ethnic identification is fallacious. Yet, such understanding is necessary to be able to teach in such a way as to engender intercultural awareness and racial tolerance. The basic problem is that rigorous inquiry into the attitudinal dispositions of children of different ethnic backgrounds--which is certainly central to an understanding of ethnic group identity--is limited. The central focus of this study then is to test the following hypotheses.

H_1: The degree of disparity between "the way a society is" and "the way a society ought to be" with respect to attitudinal items which reflect on one's degree of ethnic identification will be significantly different for white students than for minority students.

H_2: The degree of disparity between "the way a society is" and "the way a society ought to be" with respect to attitudinal items which reflect on one's propensity toward individuality will be significantly different for white students than for minority students.

Methodology

The purpose of this study is to compare selected attitudinal dispositions of white and minority middle and high school students in the Jefferson County (Louisville) Public School System, Jefferson County, Kentucky. The sample includes over 400 middle and high school students from six different schools--three middle schools and three high schools--in Jefferson County. This section describes in detail the following: sampling plan, attitudinal survey, characteristics of the sample, variables, and data analysis procedures.

Sampling Plan

A modified form of cluster and incidental sampling was used to select the students to be included in the study. The number of schools

selected for inclusion in the Ethnic Heritage Project[2] was limited by funding to six, three middle schools and three high schools. From each of these six schools, four social studies teachers were randomly selected to participate in all facets of the Project, making a total of 24 teachers. The students surveyed for this study came from one class taught by each of these teachers; and this one class was selected at random from the four or five taught. Every student in each class selected was surveyed. The classes selected to be surveyed were the same ones chosen to test the new curricular units on ethnic heritage studies developed as a part of this same project. This rather radical departure from pure random sampling precludes generalizing the results with a known degree of probability beyond the sample studied.

In addition to the aforementioned departure from random sampling, two additional caveats are in order. First, it was necessary to rely on the individual teachers to administer the questionnaire. While an attempt was made to provide each teacher with explicit instructions, it is unwarranted to assume that the quality of instruction provided by all teachers to their students was consistent. Second, students' understanding of the two phrases "the way society is" and "the way society ought to be" with respect to the array of attitudinal items included on the questionnaire (See Appendix 1) might well differ, thus confounding the analysis further. It is hoped that any bias introduced into the study by non-random sampling, inadequate or inconsistent instructions and differing student interpretations of the measuring instrument are minimal. While the above disclaimers minimize the generalizability of this study, the results ought to constitute a point of departure for additional studies in the same area.

Attitudinal Survey

The attitudinal data were collected as a part of an ethnic heritage program financed by a federal grant awarded by the Ethnic Heritage Studies Branch of the U.S. Office of Education to the University of Louisville. The attitudinal survey was developed, pretested, revised and administered in the summer and fall of 1976. The survey looked at the way minority students perceive "the way society is" and "the way society ought to be" on 40 attitudinal items and compares these perceptions with those of white students in the same schools.

The measures of the two variables of Ethnic Identification and Propensity Toward Individuality in this study relied on the mean judgements by students of their perceptions of the difference between "the way society ought to be" and "the way society is." The two measures, which consisted of a series of items taken from a much larger attitudinal survey, were developed by combining conceptually similar attitudinal items using factor analysis. To create the two measures, only the student perceptions of "the way society ought to be" were considered. In adopting this approach, it was assumed that there would be less variation between ethnic groups in terms of students perception of the way a society ought to exist than in terms of their perception of the way a society does exist.

Appendix 2 lists the attitudinal items which have been combined to form the two scales and the factor loadings which correspond to each item. The principal factoring method of factor analysis was used, with squared multiple correlation coefficients used as communality estimates. Responses on 40 questionnaire items ("the way society ought to be") for 464 students were analyzed. Five factors were extracted, and the

factor matrix rotated using the varimax procedure. The attitudinal items with rotated factor loadings of plus .40 or greater were combined to form the scales.

Characteristics of the Sample

Tables 1 through 3 refer to the characteristics of the sample. The following considerations seem applicable. Table 1 summarizes the following information. Approximately 380 white students and 81 minority students were surveyed, with only three students not providing this vital information. Approximately half of the sample are male (48.3%) and half are female (50.9%), with four students not providing information on sex; approximately half are 15 years old or younger and half are 16 years old or older, with 27 students not providing age information.

Insert Table 1

Table 2 provides the following information: Of the 378 white students in the sample, 184 (48.4%) are boys and 194 (51.5%) are girls; and 186 (48.9%) are 15 years old or younger and 177 (46.6%) are 16 years old or older, with 17 students not providing information on age.

Insert Table 2

Table 3 provides the following information: Of the 81 minority students interviewed, 76 are black and 5 belong to other ethnically identifiable minorities. Of the total of 81 minority students, 40 are boys (49.4%) and 40 are girls (49.4%), with one student failing to

identify gender. Thirty-six of the minority students (44.4%) are 15 years old or younger and 37 (45.7%) are 16 years old or older, with 8 minority students not providing this information.

Insert Table 3

Variables

Independent Variable. The main thesis of this study is that ethnic background is a determing factor in the development of students' degree of ethnic identification and propensity toward individuality. Thus, one's ethnicity is the independent variable. A determination of students' ethnicity stemmed from their responses to an item on the questionnaire. On the questionnaire, students were asked to check the appropriate space corresponding to ethnic background: White, Black, Other Minority. Subsequently, the categories of Black and Other Minority were collapsed into the single category Minority, thus creating a dichotomous independent variable: White and Minority.

Dependent Variables. Students' degree of ethnic identification and propensity toward individuality were the dependent variables. The questionnaire from which the data were drawn for this study included 40 attitudinal items which attempted to document respondents' perceptions of and attitudes toward the way society is and the way society ought to be. For example, student attitudes regarding relationships between races, the functioning of government and conformity of individuals to social norms were assessed.

Both ethnic identification and propensity toward individuality were measured by combining several attitudinal items each of which measured some aspect of one or the other of these variables. The method of factor

analysis was used in classifying the attitudinal items. The ethnic identification scale consists of 11 of the attitudinal items and the individuality scale consists of three.

Control Variables. So as to better distinguish the independent effect of ethnicity on ethnic identification and propensity toward individuality, sex and age are controlled. These two variables are dichotomous with the following divisions: sex: boy/girl; age: 15 and under/16 and over.

Data Analysis Procedures

The two scales--Ethnic Identification Scale and Individuality Scale--which constitute the two dependent variables have been created by the factor analysis procedure. The influence of ethnicity on these attitudes was examined by comparing minority students perception of the difference between "the way society is" and "the way society ought to be" with those of the sample who are white. In operationalizing these procedures, the following values were assigned to the responses of the students toward each attitudinal item: 0) Strongly disagree, 1) Disagree, 2) Agree, 3) Strongly agree. The coded responses to the 11 items which constitute the Ethnic Identification Scale and the three items which constitute the Individuality Scale were then summed and the mean ascertained for both "the way society is" and "the way society ought to be" with respect to each scale. The difference between the mean for minorities of the "way society is" and "the way society ought to be" for both the Ethnic Identification Scale and the Individuality Scale was compared with that of whites. The t-Test summarized the relationships involved. Sex and age were controlled to demonstrate the independent effects of ethnicity. These procedures have been diagrammed in Table 4 below.

Insert Table 4

Test Results

In this section, data relevant to the two hypotheses developed in Part I, Theoretical Focus and Hypotheses, will be presented. The main concern of the study is to discover the relationship between ethnic origin--the independent variable--and students' perceptions of the difference between "the way a society ought to be" and "the way a society is" on measures of ethnic identification and propensity toward individuality, the dependent variables. In addition, this relationship is further examined controlling for two variables--sex and age--which could conceivably alter the relationship.

Ethnic Identification Scale. From Table 5, it may be seen that ethnic identification is clearly associated with one's ethnic background. The mean difference between the way white students perceive the way society ought to be and the way society is on the 11 attitudinal items which constitute the Ethnic Identity Scale is -7.9079, while the same mean difference for minority students is only -1.4074. Table 5 thus indicates that white students perceive a far greater disparity between the way a society ought to be and the way a society is with respect to the variable ethnic identification than do minority students. This difference is statistically significant beyond the .01 level.

Insert Table 5

Table 6 clearly demonstrates that the relationship between ethnic identification and ethnic background is not significantly altered when controlling for sex. The two mean differences which have changed appreciably are those for white boys (-5.5978) and white girls (-10.1443).

These two mean differences, when compared to the corresponding mean differences for minority boys and girls, are still statistically significant beyond the .01 level. Thus, both white boys and girls perceive a greater disparity between the way a society ought to be and the way a society is with respect to ethnic identification than do minority students, and this perceived disparity is much greater for white girls that for any other group.

Insert Table 6

Table 7 further demonstrates that this previously established relationship between ethnic identification and ethnic background remains effectively unchanged when controlling for the age of the students. Both for the younger students (15 years old or younger) and the older students (16 years old or older), white students perceive a significantly greater disparity between the way a society ought to be and the way a society is with respect to ethnic identification than do minority students. Again, these differences are statistically significant beyond the .01 level for both the older and the younger students.

Insert Table 7

Individuality Scale. Table 8 reveals that one's propensity toward individuality is indeed associated with ethnic background. The mean difference between the way white students perceive the way a society ought to be and the way a society is on the three items which constitute the Conformity Scale is +1.8184 while the mean difference for minority

students is +0.4198. As was the case with ethnic identification, white students perceive a greater disparity between the way a society ought to be and the way a society is with respect to individuality than do minority students. This difference is statistically significant beyond the .01 level.[3]

Insert Table 8

Tables 9 and 10 demonstrate that neither the sex nor the age of the students appreciably alters the relationship between their ethnic background and their propensity toward individuality. Each of the subgroups of white students--boys and girls, older and younger--perceived a greater disparity between the way a society ought to be and the way a society is with respect to individuality than do the corresponding subgroups of minority children. Once again, each mean difference is statistically significant beyond the .01 level.

Insert Table 9

Insert Table 10

Analysis.

It has been shown that white students perceive a greater disparity between the way a society is and the way a society ought to be with respect to both ethnic identification and propensity toward individuality than do minority students. Simply stated, the perceived hiatus between the ideal and reality with respect to ethnic identification and individuality is greater for white students than for minority students. These

results might appear perplexing at first, and indeed seem to contradict the findings of other studies. Simon Wittes (1970), reporting on a study of minority and white high school students randomly drawn from one of ten high schools around the country which had been disrupted by protests or riots, found the minority student to be more cohesive with his peer group, and to have a stronger sense of ethnic identity and personal power than the white students (pp. 69-71). I think it is reasonable to assume that that sample of minority students--or most any sample of minority students during the turbulent 60's or early 70's--would likewise perceive a vast hiatus between the ideal and reality with respect to ethnic identification and propensity toward individuality.

Why, then, do white students perceive a greater gap between the ideal and reality than minority students in the present study? I believe one has to consider the circumstances. The Wittes study was completed in 1970, and involved an analysis of white and minority students perceptions of ethnic identification and power. Nineteen seventy was the high-point of the "black movement," and thus black pride and black identity were powerful social forces. As Wittes (1970) himself wrote, "the current emphasis on black pride and black identity, coupled with demands for black power both outside and inside the school, may serve as sources of feelings of personal power for black students but not for whites" (p. 70).

The study currently being reported utilized a sample of minority and white students who had been brought together into the same school and the same classroom because of court-mandated busing and who were interviewed in the fall of 1977. The reality of the busing plan in

Jefferson County, Kentucky is that minority children are bused over a far longer period than whites, that minority children are bused out of their own local communities far more often than whites, and that minority children are thus expected to make more profound personal and social adjustments than white students. A possible consequence of these factors might well be what this research has shown: busing to achieve integration may have the unanticipated consequence of diminishing the sense of ethnic identity and propensity toward individuality among minority students.

If this is the case, I believe it would be consistent with the theory of social mobilization advanced by Karl W. Deutsch (1961). To paraphrase Deutsch, social mobilization is the process by which traditional attitudes and attachments--social, economic, psychological--erode and people become available for new patterns of behavior. While this theory is generally applied to explain behavior changes among people in developing areas of the world, I suggest that the theory might be applied in the current discussion. The traditional attitudes and attachments of the minority students may have eroded, at least to a degree, as a consequence of busing, and new attitudes and attachments have not yet developed to replace the old.

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Footnotes

[1]This same argument was made in the proposal to the Ethnic Heritage Studies Branch, U.S. Office of Education, which resulted in the eventual funding of the Louisville Area Ethnic Heritage Studies Teacher Training and Curriculum Development Project. Berman, E. H. and Egginton, E. Louisville area ethnic heritage studies teacher training and curriculum development project (Application for federal assistance). Washington, D. C.: U.S. Office of Education, Ethnic Heritage Studies Branch, 1976.

[2]This is the same project that is briefly described under footnote #1 above.

[3]The absolute values of the mean differences on the Individuality Scale are appreciably lower than on the Ethnic Identification Scale previously reported because the latter scale is composed of eleven items while the former scale is composed of only three items.

Table 1

Characteristics of the Sample

Entire Sample

	Frequency	Relative Frequency %
Race		
White	380	81.9
Black	76	16.4
Other	5	1.1
Missing Information	3	0.6
Sex		
Boys	224	48.3
Girls	236	50.9
Missing Information	4	0.9
Age		
15 years or younger	222	47.8
16 years or older	215	46.4
Missing Information	27	5.8

Table 2

Characteristics of the Sample

Whites

Sex

	Frequency	Relative Frequency %
Boys	184	48.4
Girls	194	51.5
Missing Information	2	0.5
	380	
	Age	
15 years or younger	186	48.9
16 years or older	177	46.6
Missing Information	17	4.5

Table 3

Characteristics of the Sample

Blacks and Other

Ethnic Groups

	Frequency	Relative Frequency %
Race		
Blacks	76	93.8
Others	5	6.2
	81	
Sex		
Boys	40	49.4
Girls	40	49.4
Missing Information	1	1.2
Age		
15 years or younger	36	44.4
16 years or older	37	45.7
Missing Information	8	9.9

Table 4

Differences Tested Between Races: Contrast Between How Society is and How Society Ought to be With Regard to Ethnic Identification and Individuality

Scales[a]	Way Society Is		Way Society Ought To Be
Ethnic Identification			
White	M_1	(Difference $M_2 - M_1$)	M_2
		I: $(M_2 - M_1) - (M_4 - M_3)$	
Minority	M_3	(Difference $M_4 - M_3$)	M_4
Individuality			
White	M_5	(Difference $M_6 - M_5$)	M_6
		II: $(M_6 - M_5) - (M_8 - M_7)$	
Minority	M_7	(Difference $M_8 - M_7$)	M_8

[a]The difference between the Way Society Ought to Be and the Way Society Is Was obtained for the White and Minority samples. These mean differences were compared by computing a t statistic. Comparison I reflects the racial differences on the Ethnic Identification Scale and Comparison II reflects the difference on the Individuality Scale.

Table 5

Ethnic Identification Scale

(NVAR 1)

Groups	N	$\bar{X}$	S.D.	Pooled Variance Est. t
White	380	-7.9079	8.551	-6.19
Minority	81	-1.4074	8.749	

d.f. = 459

$p < .01$

F value = 1.05 (N.S.) ∴ Variances are not unequal and thus the pooled variance estimate is used.

Table 6

Ethnic Identification Scale

(NVAR 1)

Boys

Groups	N	$\bar{X}$	S.D.	Pooled Variance Est. t
White	184	-5.5978	8.146	-3.14
Minority	40	-1.0500	8.981	

d.f. = 222

$p < .01$

F value = 1.22 (N.S.) ∴ Variances are not unequal and thus the pooled variance estimate is used.

Ethnic Identification Scale

(NVAR 1)

Girls

Groups	N	$\bar{X}$	S.D.	Pooled Variance Est. t
White	194	-10.1443	8.319	-5.85
Minority	40	- 1.6250	8.682	

d.f. = 232

$p < .01$

F value = 1.09 (N.S.) ∴ Variances are not unequal and thus the pooled variance estimate is used.

Table 7

Ethnic Identification Scale

15 Years Old or Younger

(NVAR 1)

Groups	N	$\bar{X}$	S.D.	Pooled Variance Est. t
White	186	-6.9839	8.917	-4.62
Minority	36	+ .5000	8.788	

d.f. = 220

$p < .01$

F value = 1.03 (N.S.) .'. Variances are not unequal and thus the pooled variance estimate is used.

Ethnic Identification Scale

(NVAR ?)

16 Years Old or Older

Groups	N	$\bar{X}$	S.D.	Pooled Variance Est. t
White	177	-9.2034	7.902	-3.86
Minority	37	-3.6216	8.516	

d.f. = 212

$p < .01$

F value = 1.03 (N.S.) .'. Variances are not unequal and thus the pooled variance estimate is used.

Table 8

Individuality Scale

(NVAR 2)

Groups	N	$\bar{X}$	S.D.	Pooled Variance Est. t
White	380	+1.8184	2.688	+4.17
Minority	81	+0.4198	2.983	

d.f. = 459

$p < .01$

F value = 1.23(N.S.) ∴ Variances are not unequal and thus the pooled variance estimate is used.

Table 9

Individuality Scale

(NVAR 2)

Boys

Groups	N	$\bar{X}$	S.D.	Pooled Variance Est. t
White	184	1.4924	2.830	+2.55
Minority	40	0.2750	2.298	

d.f. = 222

$p < .01$

F value = 1.52 (N.S.) ∴ Variances are not unequal and thus the pooled variance estimate is used.

Individuality Scale

(NVAR 2)

Girls

Groups	N	$\bar{X}$	S.D.	Pooled Variance Est. t
White	194	2.1237	2.528	+3.25
Minority	40	0.6250	3.208	

d.f. = 232

$p < .01$

F value = 1.61 (N.S.) ∴ Variances are not unequal and thus the pooled variance estimate is used.

Table 10

Individuality Scale

(NVAR 2)

15 Years Old or Younger

Groups	N	$\bar{X}$	S.D.	Separate Variance Est. t
White	186	+1.8548	2.666	3.01
Minority	36	+0.6944	1.997	

d.f. = 69.91 (Separate Variance Estimate)

$p < .01$

F value = 1.78 p .05 ∴ Variances are unequal and thus the separate variance estimate is used.

Individuality Scale

(NVAR 2)

16 Years Old or Older

Groups	N	$\bar{X}$	S.D.	Pooled Variance Est. t
White	177	+1.9492	2.723	+4.20
Minority	37	-0.1622	3.051	

d.f. = 212

$p < .01$

F value = 1.26 (N.S.) ∴ Variances are not unequal and thus the pooled variance estimate is used.

Appendix 1

Ethnic Heritage Studies Project

Attitudinal Questionnaire

ATTITUDINAL SURVEY: ETHNIC HERITAGE PROJECT

This is not a test; it is an attitudinal survey. As such, it has no "right" or "wrong" answers. It is aimed at finding out how you really feel or think about a number of issues related to ethnic study topics. This can be done only if you try to tell honestly how you feel about each statement, rather than to say what you <u>think</u> you are expected to say.

Use a number <u>2</u> pencil only.

Directions:

1. Turn the answer sheet lengthwise, so that the small rectangular block is in the lower right-hand corner.

2. In column 1 of section in the lower right-hand corner, darken in the <u>0</u> space if you are white, darken in the <u>1</u> space if you are black, or the <u>2</u> space if you are of another ethnic origin.

3. In column 2 of this section, darken in the <u>0</u> space if you are a boy or darken in the <u>1</u> space if you are a girl.

4. In columns 3 and 4 darken in those spaces which represent your age. For example, if you are 14, in column 3 darken in the <u>1</u> space and in column 4 darken in the <u>4</u> space.

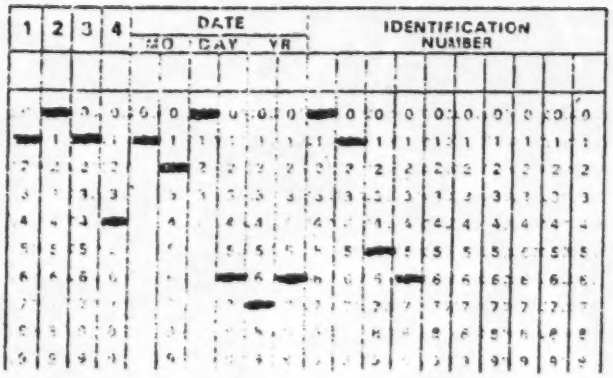
5. In the same section, under DATE, fill in the date you take the survey.

6. At the upper right-hand corner of this sheet, there is a four-digit number. On the answer sheet, in the first four columns under IDENTIFICATION NUMBER, darken those spaces which correspond to this four-digit number.

Example:

If you are a black, boy, age 14, completing the survey on December 6, 1976, with the number 0156 at the top of your survey sheet, fill out the information like this:

USE A #2 PENCIL ONLY



12/1/76

Test #_____

Race: Black _____ White _____ Other _____

Sex: Female _____ Male _____

Age: _____

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1 - Strongly Disagree 2 - Disagree 3 - Agree 4 - Strongly Agree

The Way Society Is		The Way Society Ought To Be
1 2 3 4 / / / /	A free society is one in which people with different backgrounds and beliefs can still work together for a common goal.	1 2 3 4 / / / /
1 2 3 4 / / / /	Differences among people (e.g., race, class, ethnicity, personality) should be recognized, appreciated, and accepted -- not eliminated.	1 2 3 4 / / / /
1 2 3 4 / / / /	All individuals belong to one or more ethnic groups.	1 2 3 4 / / / /
1 2 3 4 / / / /	Most people will change the opinion they express as a result of an onslaught of criticism, even though they really don't change the way they feel.	1 2 3 4 / / / /
1 2 3 4 / / / /	In order to be assimilated it is not enough to leave one's group, but one must enter another.	1 2 3 4 / / / /
1 2 3 4 / / / /	The notion of the melting pot ignores that ½ of our society has never been "melted in", but rather has stuck to the bottom of the pot.	1 2 3 4 / / / /
1 2 3 4 / / / /	Ethnic groups that insist on following their own particular customs should be made to live in separate communities.	1 2 3 4 / / / /
1 2 3 4 / / / /	Opinions we form about a group of people usually apply to an individual or individuals in that group.	1 2 3 4 / / / /
1 2 3 4 / / / /	Members of all ethnic groups have been discriminated against and have discriminated against others.	1 2 3 4 / / / /
1 2 3 4 / / / /	A major source of conflict in the United States is between white and non-white.	1 2 3 4 / / / /
1 2 3 4 / / / /	When people respect each other's rights, they accept each other's different ways of thinking and behaving.	1 2 3 4 / / / /
1 2 3 4 / / / /	The interests of the majority take precedence over the rights of an individual..	1 2 3 4 / / / /
1 2 3 4 / / / /	Ethnic group members make significant contributions to American culture in areas such as science, arts, entertainment, and government.	1 2 3 4 / / / /
1 2 3 4 / / / /	Often schools look upon ethnic studies as a way to placate students or the community.	1 2 3 4 / / / /

The Way Society Is		The Way Society Ought To Be
1 2 3 4	No school can be truly "American" unless a rather significant part of its curriculum focuses on ethnic heritage.	1 2 3 4
1 2 3 4	Schools play a dominant role in the transmission of cultural heritage.	1 2 3 4
1 2 3 4	If a man works hard, he can usually have the kind of life he wants.	1 2 3 4
1 2 3 4	People in authority give special privileges to groups they favor.	1 2 3 4
1 2 3 4	At my school a black student often has to make a choice between preserving his black identity and conforming to white expectations.	1 2 3 4
1 2 3 4	In my school, different racial and ethnic groups should be encouraged to form their own school clubs and activities.	1 2 3 4
1 2 3 4	Even though a school is desegregated, you shouldn't try to stop students from forming little groups with their friends.	1 2 3 4
1 2 3 4	I am often torn between what my family wishes me to do and what my peers wish me to do.	1 2 3 4
1 2 3 4	I don't care what people say, I've found that there is some truth to every stereotype.	1 2 3 4
1 2 3 4	In my school there is a tendency to "put down" those students who act or dress differently from the majority of students.	1 2 3 4
1 2 3 4	Students with "odd" ideas ought to be kept from expressing these ideas to others.	1 2 3 4
1 2 3 4	Articles written by students for the school paper should not require faculty approval.	1 2 3 4
1 2 3 4	I think it's ok for Blacks to learn about Black history and Indians to learn about Indian heritage, but these studies are not relevant to white people.	1 2 3 4
1 2 3 4	I think a student who makes high grades should get off easier when he breaks a rule.	1 2 3 4
1 2 3 4	The U.S. Courts should have the authority to determine how long somebody has to go to school.	1 2 3 4
1 2 3 4	As an individual I should have the same right as adults to be involved in setting school policies.	1 2 3 4
1 2 3 4	I feel better if I have had a chance to say what I think in a group, even if their final decision isn't the one I wanted.	1 2 3 4
1 2 3 4	Our school should invite speakers from different ethnic backgrounds to speak at assemblies.	1 2 3 4

The Way Society Is		The Way Society Ought To Be
1 2 3 4 / / / /	The school yearbook should include features on the achievements of all students, not only the "popular" ones.	1 2 3 4 / / / /
1 2 3 4 / / / /	All courses in my school should teach about contributions of ethnic group members in the area being studied.	1 2 3 4 / / / /
1 2 3 4 / / / /	Tensions in our schools resulting from busing should be eased as time goes on.	1 2 3 4 / / / /
1 2 3 4 / / / /	I should try to talk and act like the people in the group I'm with.	1 2 3 4 / / / /
1 2 3 4 / / / /	My family background should be important to me because knowing about my background helps me understand myself.	1 2 3 4 / / / /
1 2 3 4 / / / /	It shouldn't make any difference whether your doctor is a man or a woman.	1 2 3 4 / / / /
1 2 3 4 / / / /	A person's race has nothing to do with the way he/she treats possessions.	1 2 3 4 / / / /
1 2 3 4 / / / /	I think as much money should be spent on girls' athletic programs as on boys' athletic programs.	1 2 3 4 / / / /

Appendix 2

Factor Analysis Loadings for the Ethnic Identification Scale and the Individuality Scale

(NVAR 1)

Ethnic Identification Scale

The Self Identity Scale is composed of the attitudinal items listed below. Students were asked whether they 1) Strongly disagreed, 2) Disagreed, 3) Agreed, 4) Strongly agreed with the item in terms of the degree to which the item reflected "the way society ought to be."

.47084 1. Most people will change their opinion as a result of criticism, even if they really don't change the way they feel.

.50828 2. The notion of the melting pot ignores that one-half of our society has never "melted in," but has rather stuck to the bottom of the pot.

.53972 3. Ethnic groups that insist on following their own particular customs should be made to live in separate communities.

.53213 4. Members of ethnic groups have been discriminated against and have discriminated against others.

.55430 5. A major source of conflict in the United States is between white and non-white.

.41987 6. People in authority give special privileges to groups they favor.

.46541 7. At my school a black student often has to make a choice between preserving his black identity and conforming to white expectations.

.49890 8. In my school there is a tendency to put down those students who act or dress differently from the majority of students.

.48980 9. Students with odd ideas ought to be kept from expressing these ideas to others.

.41644 10. I think it's okay for Blacks to learn about Black history and Indians to learn about Indian heritage, but these studies are not very meaningful for white people.

.43609 11. Tensions in our schools resulting from busing will be eased as time goes on. (reversed)

(NVAR 2)

Individuality Scale

The Individuality Scale is composed of the attitudinal items listed below. Students were asked whether they 1) Strongly disagreed, 2) Disagreed, 3) Agreed, 4) Strongly agreed with the item in terms of the degree to which the item reflected "the way society ought to be."

.51282 1. I feel better if I have had a chance to say what I think in a group, even if the final decision isn't the one I wanted.

.42956 2. The school yearbook should include features on the achievements of all students, not only the popular ones.

.40314 3. I should try to talk and act like the people in the group I'm with. (reverse)